

# UNITY

Freedom, Fellowship and Character in Religion.

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## UNITY.

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## Editorial.

THE "double number," in which the proceedings of the various May anniversaries have hitherto been reported, will be substituted with a number of extra size issued in the usual order, and we hope without great delay. Our next issue will contain the reports of the past year's work, and an official report of the meetings, with other interesting matter.

THE religion of morality is morality co-ordinated into unity—the wholeness of morality. Or, as Martineau says, "morality applies itself successively to several points of duty: religion, fairly awakened, seizes all at once." Elsewhere he defines religion as "the culminating meridian of morals." This coincides well with Channing's declaration that "Religion is the expansion and most perfect form of the moral faculty"—that is a "total morality."

OUR readers will be interested in the point of view in which our colleague, C. F. D., discusses the question of Unitarian breadth. We should like to believe it true, as he says, that a man like Mr. Salter would be welcome to any Unitarian pulpit, not from any personal interest we feel in this particular representative of Ethical Culture, though we admit that interest, but for a deeper concern in the principle of a broad and untrammelled fellowship. We also feel that our contributor misconceives the position of the Western Conference in the implication running through his article that the thought limitations of

Mr. Salter and his co-workers have anything to do with this question of fellowship. We should not disagree with C. F. D. in his views on these thought limitations, but we must earnestly protest that the adoption of the present basis of the Western Conference was not arranged expressly for any one set of men and can have nothing to do with Mr. Salter's or any other individual's supposed preferences. It is a principle the Conference stands for, not for any person, or set of persons.

THE motive of worldly policy not only brings more shame than happiness to all but the coarsest minds choosing it, but often fails signally to secure that popular regard and praise for which it is proffered. Poor Heine thought to escape something of the odium of his Jewish birth by undergoing the ceremony of baptism, but only to find himself in a more uncomfortable position than before. "Now am I hated alike by Christian and Jew," he said, and added that since that supreme mistake he had known nothing but contrarieties and misfortunes.

WHEN the Bible is fully recognized as part of the world's best and imperishable literature, and less regard is paid to its claims as dogma, then the vexed question of its use in the public schools will cease. We shall know then that it is absurd to exclude the Old or New Testament from the curriculum of our public schools and universities as those bibles of other nations, Homer, and the Eddas of Scandinavia. But as long as its theological teachings form the basis of the claim made for its place in the schools, all intelligent and fair-minded people will unite in opposing this claim. May the day hasten when the discussion of this question shall rise above the din and clamor of contending sects.

WE do not recall a better definition of materialism, a word covered with much popular misconception, than that given by Mr. Hugenholtz in the thoughtful discourse published in our sermon department in this issue: "That infirmity of faith which does not trust the inner spiritual experiences, unless confirmed by external proofs." The only materialism to be avoided is that of the heart, the only skepticism which has power to injure man's character is moral skepticism, which is by no means a necessary adjunct of intellectual doubt, but may exist alongside the most pious professions of faith. Every day teaches us anew that the believer is the genuine lover of his kind, the willing and constant worker in its behalf.

ARCHDEACON FARRAR in the May number of the *Forum* gives some curious examples of literary criticism, showing that in that field, as in religion, the opinion of those in authority cannot always be taken as final. Horace Walpole called Dante extravagant and absurd, a "Methodist parson in Bedlam." Samuel Pepys thought Othello "a mean thing," and "Midsummer Night's Dream an 'insipid and ridiculous play.'" The shallow wits of that age wrote funny squibs and paragraphs about the great artist, Turner, much as they now do about Browning. Dr. Johnson explained the fame that "An Elegy in a Country Churchyard" brought its author, by saying "he was dull in a new way and that made people call him great." Southey called his friend Coleridge's "Ancient Mariner" "the clumsiest effort at German simplicity" he had ever seen. The

story of Keats and the Quarterly Review, of Jeffrey's famous "This will never do," in acknowledgment of Wordsworth's advent, are well known. The writer of this article gives utterance to a just sentiment when he says he would rather have been the author of "Proverbial Philosophy," dull as it is, than "have shared in the common baseness of incessantly heaping insult on a defenceless and amiable man . . . who may have had his foibles but who had done his little best in life."

ONLY that soul is truly great which the worldly triumphs and rewards of greatness have no power to spoil. A little distinction above our fellows is a severe test of character; and a little fame, or a little knowledge has proved the cause of more than one moral downfall in the ranks of genius. One notable example to the contrary is found in George Eliot, who, after her first great literary triumph, when the world was ringing with praises of Adam Bede, wrote to a friend expressing a natural pleasure in the success of her work, but adding with a noble humility, "I wonder how I shall feel about these things ten years hence. At present I value the praise and encouragement I have received as grounds for hoping that my writings may give more worth and value to my life." This is the only just ground of a wish for power and influence in the world, that these and all gifts may be employed for the higher consecration of self to the general good.

DISCUSSION of the question of immortality is obscured by much harmful reasoning, as in the argument that belief in continued existence after death is the only sufficient motive to correct living, that a man without this belief may excusably relapse into a life of selfishness and indifference to the moral law. This is substantially the position taken even by so scholarly and astute a thinker as Thomas Davidson, and forms the basis of his late criticism of Mr. Salter's book, *Ethical Religion*. The *Religio-Philosophical Journal*, believing that this question of the immortal life is subject to scientific proof, yet condemns Prof. Davidson's method of reasoning on this subject, saying very truly that Mr. Salter "with all his skepticism as to personal immortality," stands on the higher ground of the two . . . that the obligation to morality and its necessity to personal and social well-being would continue undiminished even if man's life were limited to its present stage and condition." Prof. Davidson does not intend of course to urge a system of reward and punishment, in the crude sense, but the philosophical garb in which he clothes his opinions on this point fails to disguise a certain marked leaning that way.

A FRIENDLY subscriber writes to urge the stronger identification of our little sheet with the interests of the "single tax" movement, reminding us that Unitarianism was one of the most active allies of the anti-slavery cause, and asking why it should not now assist the labors of men like William Lloyd Garrison in the abolition of industrial slavery. We can only make general answer to the effect that even so sharply defined a moral issue as the anti-slavery struggle had no power to constrain the allegiance of Unitarians, and that the more involved social questions of to-day have still less power to do this, in the very nature of the

case. Good and intelligent people differed on the subject of slavery, and the sainted leader of that body, Dr. Channing, declined to take a prominent part in the controversy. How much more then must they differ on the complex and far-reaching problems relating to modern industry. The issues of to-day are not smaller or less important than those of the past; but they are not of a kind to be settled by the spirit of partisan excess, even when employed in support of the broadest principles. UNITY hopes to stand always on the side of the fullest opportunity for all, but grows more distrustful every year of the power of a single social theory or nostrum to serve as a universal specific for the cure of human ills and ignorance.

## CONJUGAL ETHICS.

The recent newspaper discussions on Marriage and Divorce have given rise to so many theories respecting the marital disorders of the day, that a word may not be out of place respecting the special rights and duties springing from this relation. Indeed it would have been more profitable to all concerned had the general discussion of this subject taken another turn, dealing more with the means to human happiness and growth inhering in the married state, and less with the incidental mistakes and disappointments arising therefrom. It was unfortunate that this discussion should have been precipitated by a sensational article in an English review, headed with the atrocious title, "Is Marriage a Failure?" No healthy mind would choose to discuss so grave and delicate a theme from the morbid, not to say vulgar, point of view implied in such an interrogatory. Surely history and experiences have settled some things; and no sound judgment will, at this late day, challenge an institution that, despite many abuses, stands at the head of moral and social order. If we admit the principle of social progress at all we must believe that marriage, like every other factor of civilization, is gradually evolving a higher standard for itself. Nor need our reasoning on this point be entirely of the *a priori* order. No intelligent observer can fail to note the growing worth and interest attaching to the home; the superior grace and refinement—indicating growing moral sensibility—in every department, the loving care bestowed on the young, the more honored position of the wife and mother, the closer tie binding all the members together. Doubtless the picture has another side. Base and selfish passions often serve to corrupt a union that is made perfect only through the most unselfish love. Yet the ideal marriage exists, examples of which will be easily recalled by every reader whose eyes may fall on these lines, and one such example of the perfect attained is enough to offset the multiplied failures on which an article like Mona Caird's is based. It was not our intention, however, to enter on a theoretic defense of marriage, only to point out one or two plain principles which, if observed, would increase the sum of married content and benefit.

It may not be a profound observation, but if married people aimed to understand each other better, they would get along more comfortably together. Our ideas on this entire subject are more romantic than rational. It is assumed that two young people, utterly ignorant of life, who have "fallen in love" with each other, are thereby completely qualified to be henceforth each other's chief



moral support and guide. Now the factor of love, taken by itself, has little power to render its object either happy or blessed. There is only one kind of love that can do this—the divine; and human love, while it is slowly approaching this ideal, is yet far from attaining it. It will never wholly attain it in a material stage of existence. On the contrary, love, so often absorbed by passion, and its supposed right of empire, is capable of inflicting cruel injury on its object. Mere intensity of affection, unbalanced by reason and justice, is very apt to play the tyrant. It was not the failing *degree* of Lear's love for Cordelia, but its false and mischievous *quality*, that made him banish her from his presence. The poor, misguided heart of Othello yearned over Desdemona, even at the very moment he was strangling the last breath from her sweet body. History has shown us how little power has religion, the love of the Highest, to mould and change men's natures. How much less then should we expect the love that is mixed with carnal desire and appetite to do this. Yet, as we do not question the sincerity of Loyola's faith because of the unpardonable means employed to uphold it, neither should we deny all merit to that private affection which knows how to employ only selfish means of expression. More than half the domestic troubles we hear about spring, we suspect, from this mistaken idea of the power of love, taken alone, to enlighten the general understanding. On the contrary, it is this general understanding, or character in man or woman, which more often exercises a directing power over love. It, therefore follows that people love according to their natures. The love of a Dora Copperfield will appear in very different light from that of an Agnes Wakefield, yet be equally sincere. There are social philosophers who would urge that had Dora truly loved her "dear Doady" she would have had no trouble in learning to keep the household accounts. Fortunately "Doady" was not himself one of these philosophers, and not having inquired into the mathematical proficiency of Jip's mistress before marriage, cheerfully took the accounts into his own hands. An important point has been reached in married life when the two entering it have learned, finding the first illumination of the honeymoon departing, how to adjust their lives to "the things that remain;" how to make calm judgment take the place of exalted feeling in the regulation of their daily lives. Even in that marriage where this first feeling of love remains unchecked, the principles of reason and justice must enter. Neither wife nor husband has, except on the most fanciful theory, merged his or her identity in the other's. A large degree of personal freedom, therefore, remains to each. Some natures will be more exacting in this respect than others, and doubtless the truest love is that which seeks to yield all that is asked in this respect, up to that point where such acquiescence threatens the integrity or dignity of the marriage bond itself. This is a point that cannot be arbitrarily determined, yet one which all refined and conscientious minds will nearly agree upon, and cannot therefore be easily missed. Absolute liberty is possible nowhere, and marriage imposes restrictions of a certain order, peculiar to itself. A certain degree of authority inheres in every relation, yet that degree cannot be determined by the will of the one employing it, and can be justly exercised only in support of the relation itself. Beyond that its exercise becomes tyranny. Thus marriage gives to husband and wife certain expectant rights, as that of precedence in outward care and attention. Precedence in affection can hardly be claimed as a right, since that may be lost through no fault of either, yet the right to the show of affection manifest in this outward care still remains. The husband, bitterly disappointed in the woman of his choice, has yet the right to expect a faithful fulfillment of duty on her part so long as she bears his name; and the wife, whose heart is no

longer his, can still justly claim his protection not otherwise forfeited.

The institution of marriage is based on social necessity as well as on the feelings of those entering it. Both society at large, and the two more nearly concerned, will feel the benefit, when to the personal motives prompting their union, is added a serious regard for the just expectations of the community; the implied, but solemn obligation to make this new relation one of the constructive, upbuilding forces of the state. It is this sense of social obligation, added to just dignity and pride, which rightly withholds many disappointed households from publicly revealing themselves as such; while the loss of this sense leads to the deliberate exposure of domestic infelicity and crime, whose records are found in our divorce courts. It is this public exposure, even more perhaps than the actual results arising therefrom, which cheapens and degrades marriage in the popular mind.

The financial question has become part of the marriage problem. Much needless suffering is inflicted through the position of financial dependence, which the wife, the natural disburser of the household, is compelled to hold. We are only slowly learning that the relation of wifehood has certain claims of its own in this regard, which bear little or no relation to a woman's special fitness for the task of spending money. Sometime the day will come when the wife is recognized in law as entitled to a certain proportion of her husband's income; in no other way can the promise "With all my worldly goods I thee endow" be justly fulfilled. As it is, the dissatisfaction arising out of the present disproportionate division of the general fund in many households, leads women to seek other means of obtaining money, by the desultory exercise of some talent or accomplishment, thus rendering themselves comparatively independent. Though there can be no objection to this on abstract grounds, and the care-free arrangement of many modern households permits this outside occupation on the part of the wife without detriment to her other duties, yet the innovation is not without its dangers and temptations. The normal condition of marriage is that which places the bread-winner's obligation on the husband and father. The inside cares of the household are usually more than sufficient to occupy a woman's time, especially if they are fitly discharged on the moral and spiritual side, and it must always be regarded as unfortunate when a married woman, with husband living and physically able, is *compelled* to earn money for the support of the family. Such a necessity can but reflect injuriously on the entire household. The dignity and the becomingness of the family relation are alike destroyed.

Another feature of married life, contributing to its *desillusionnement*, is more difficult yet necessary to touch upon, viz.: the prevailing, often inevitable, but deplorable familiarity engendered in our mode of living. Certain types of foreign civilization have something to teach us in this respect. The constant intimacy practiced among the inmates of the American household is not found among the better classes abroad, and there can be little doubt that a direct moral and physical loss is involved in this point of difference. There is a waste to both nerve and spirit which we little realize. In Europe the *marriage de convenance* provides for greater formality in the habits of the household, a formality conducive, in many cases, to natural dignity and repose. With us the same spirit of commercial greed and display, a false sense of economy, enter into the regulation of the affairs of the household, as into social concerns; and the crude habits and customs of a new civilization remain long after their actual need has departed. Continued close intimacy and contact, even with the nearest object of affection, brings a subtle sense of weariness, none the less real and harmful that it is unrecognized. The need of some degree of solitude, of occasional quiet retreat,

beyond intrusion of even the most prized and sympathetic companionship, is very precious to all refined natures; yet it is one which the arrangements of the average household, and the very architecture of our homes, conspire to defeat. This need of solitude is one that springs from the spiritual side of man's nature, the consciousness of an inviolable selfhood, which, more than anything else, proclaims man's kinship to God. We are learning to pay more respect to this individual selfhood in every relation in life. Our educational and political theorists are taking it into account more carefully year by year. It should meet with as frank and grateful recognition in the home.

When we have rejected the foolish fallacy that marriage is the joining of two separate wills and natures into one, and that one the stronger or more gifted, and recognize it instead as the union of two hearts in some noble purpose, and a love that has learned to "cast out fear," then shall we approach the true ideal. Not necessarily "like to like," but "like in difference." Moral sympathy, a kindred purpose and ideal in life, forms the truest married bond. We will not even except love, when it exists without this sympathy, for though such love may be true and honest, it has little power to comfort or strengthen. In the union based on this moral likeness and sympathy, with the necessary degree of affection, all conflicting claims of *meum et tuum* will cease, for those entering it will have learned that among the treasures of the spirit, most is gained where least is demanded; and the blessing of giving will exceed and include all others.

C. P. W.

#### THE UNITARIAN PLEA FOR BREADTH.

A line from the interesting report of All Souls' Church, of Chicago, will serve as my text. It is this,—"The stand this church has taken in denying the right of any organization to establish a thought limit to Unitarianism." I wish to show that this stand of All Souls church is precisely what all true Unitarians, of whatever shade of opinion, have really at heart. It will be obvious that this is what Unitarians, such as "Unity" largely represents, are contending for. They say squarely that religion is larger than any definition. They see men like Mr. Salter and Mr. Adler and certain Hebrew Rabbis who are full of the life of religion—men of hope, faith and love, and they pronounce it intolerable to rule such men out of our fellowship. All the men of faith, hope and love are in our fellowship; they must necessarily love and trust each other and work on parallel lines and towards the same direction. The men of largest faith and love, though of different religions, are evidently closer together than men with little love in the same church. Practically, we know no Unitarians who deny this. It is old standard Unitarian doctrine. It is lived up to, not absolutely, but as nearly as any truth held in our churches. We wish often that certain other affirmations had as vigorous and general emphasis.

This is specially true whenever we touch personal cases. We wish that our people were as advanced in the generosity of their giving, in the largeness of their sympathies towards all kinds and conditions of men, in their political courage and freedom from partisanship, as they already are in their cheerful fellowship generally towards any true and honest man who comes among them, whatever religious opinions he may hold or lack. I should like to be sure indeed that our people had learned to be quite as tolerant to honest Baptists as they are to honest Materialists or Spiritualists. In fact there have never been a set of people in the world, caring at all for their religion, who have come so near as our Unitarian people have come to learning the lesson of tolerance for others and of trusting in the power of the truth. Doubtless the screws will bear screwing tighter in that direction, but there

are a great many others screws that need tightening more, and which, I believe, must be attended to before we can screw the first set much further. Surely, if tolerance and fellowship are to have any significance they must proceed from proportionate depth and intensity of life.

But, some one asks, if we are substantially agreed in our attitude of friendly recognition towards all honest persons, how should any of us seem to differ about it? This is the point that we are coming to. It is because we Unitarians cannot bear "thought limits" which bound and confine us. Our people cannot even well bear the appearance of such limits. They are unduly suspicious about them. They are jealous of the words, terms and expressions, whether positive or negative, which seem to involve "thought limits" to their religion.

Mr. Salter's position will illustrate our meaning. He has been lecturing or rather preaching admirably to us lately in Boston and Cambridge. On the side of our sentiment he has a very large vision. None probably would respond to his words more readily than Unitarians. But on the thought side he appears to many of us to work under limitations. He does not give more to our intellects, but rather less than other men, as Martineau or Emerson. While on the whole we believe that he affirms and intends to affirm spiritual reality, we can see that to many he must seem to deny, to restrict, to shut off somewhat of the sky view. It is more than that, he leaves out certain familiar names, as of God. What most men care for in religion is the sense of the Infinite. Religion without the Infinite element seems dwarfed and trivial. The name God stands to many for this infinite thought, for infinite right, truth and love. Mr. Salter would, perhaps, be the last to drop this thought, but the dropping the name quite deliberately is misinterpreted, very naturally, to mean the very opposite to what Mr. Salter's evident sentiment is. Therefore many, who would otherwise enjoy his gift of preaching, feel that he has put up barriers and said what is *not*, rather than given them a quite open sight of reality. It is not to Mr. Salter's larger thought that they object, but to his "thought limits."

It goes without saying that Mr. Salter would be welcome everywhere in our churches. But suppose we try to arrange a church specially to suit his preferences, and with this view we drop out words and expressions, hitherto in use and still agreeable, to a considerable number. We will drop out the words *God* and *Christian*, for example, and substitute more general terms as Righteousness and Love. This action will be open to two opposite interpretations. Those of us who are accustomed to the varieties of religious dialect, who know that Righteousness is also a name of God, and Love the precise characterization of a Christian, will not dream that a mere change of phrase has changed our thought of religion or narrowed our basis of Church fellowship.

But there will be sure to be others who will interpret our action as substantially putting Mr. Salter's "thought limits" upon the church; as committing the church to mean less than it meant before. I do not see, with human nature as it is and language so imperfect a vehicle of thought, how you can prevent this second interpretation, which takes one action for a tendency to narrow and minimize religion.

This will be obvious, when we go one step further and suppose that our church for the more complete comfort of a very exceptional class like Mr. Salter agree to strike out the "devotional" part of the service. We all know, as before, that the spirit of devotion may still remain, though without any stated prayer. The sermon may be full of the thought and atmosphere of prayer. Nevertheless it is impossible that many will not feel that you have narrowed and limited the service; you have contrived to put an appearance of negation



upon it. Religion certainly is not larger for what you have done, even on the side of thought. Mr. Salter's service at its best is a narrower service and not the broadest possible. We suspect that he feels this himself. At any rate there are many who would feel in the deliberate omission of the stated prayer the lack of the wide sky view of religion.

It seems to me this class, as well as those who speak in their behalf, deserve consideration and sympathy, which they have not altogether had from the generous friends on the other side. They are not bigots; they do not wish to put thought limits upon religion, but they are shy—perhaps over-shy—of fixing thought limits of a negative sort. The orthodox side, they feel, is not the only direction in which religion may be limited. It may be restricted and throttled in the opposite direction of repression, doubt and denial. True men like Mr. Salter do not alone require sympathy; in fact, being strong and robust, they do not need it, but the church is set also to establish the faith of the timid and the narrow-minded and not to jostle, alarm and disgust them without good reason and great tenderness and affection. For the church, like all human instrumentalities, cannot be managed for the absolute convenience of exceptional individuals, but for the help and growth of the many.

What is more, the church is not truthful, when it is forced or urged to adopt, by mere majority votes, expressions, however excellent, which fall short of hearty and general acceptance,—much less, which seriously serve to misrepresent any considerable part of its membership. As matter of fact, we suspect that Mr. Salter would vastly prefer the fellowship, such as he would naturally have in any liberal church, which liked to keep its familiar words, *God* and *Christian*, than the somewhat artificial fellowship, arranged expressly for him, in a church whose majority, in the face of misunderstanding, had voted to erase certain words and names. In which church would the fellowship be most free, hearty and spontaneous?

I am aware, indeed, that discussion and votes often help to educate our minds and to bring needful discipline in the art of living together, but I submit that their value is apt to be largely overestimated. But whatever we vote, especially by way of change, we must reckon on the fact that our Unitarian people need to have it made perfectly sure that the new action or the new statements mean a larger and not a narrower conception of religion. And this we shall only accomplish by the intensified quality of our life and work—by just such object lessons as we trust Mr. Jones and All Souls' church are presenting. Patience and time and love will do the rest.

C. F. D.

#### MEN AND THINGS.

MRS. SARA A. UNDERWOOD contributes a story of Chicago life to a recent number of the *Religio-Philosophical Journal*, entitled "A City and a Soul."

ACCORDING to the *Independent*, 112 Presbyteries out of 214 have voted in favor of the revision of the Westminster Confession, 53 voting in the negative and 5 not at all, with 44 yet unheard from.

THE last annual election of officers in the Contemporary Club of Philadelphia, modeled somewhat after the Nineteenth Century in New York, placed one of UNITY's contributors, Mr. Horace Traubel, in the office of treasurer.

REVS. JOHN W. CHADWICK and W. J. Potter, who are to take part in the Parker memorial service during the Western Conference, will remain in the city for the following Sunday. Mr. Chadwick will occupy the pulpit of the Third Church in the morning and of All Souls in the evening, Mr. Potter reversing this order.

A COMPLIMENTARY dinner was lately given by the laymen of the Unitarian and Universalist churches of San Francisco and Oakland, preliminary to the organization of a Unitarian Club. About eighty-five gentlemen sat down at table. Most of the speeches were made by the laymen, one of whom said the chief requisite in a minister was "sanctified tact." Rev. Thomas Van Ness, the newly-appointed secretary of the American Unitarian Association, sends us a circular of the Club, further particulars of which may be found in Notes from the Field.

#### Contributed and Selected.

##### THE WORLD-CHILD.

Man th' epitome of Nature,  
Cosmic compend, world compressed.  
Tree and tiger, lamb and lion,  
Ocean's surge and heaven's rest.

All the quenchless passions striving  
Each with each and one with all—  
All the fine and gracious liftings  
Of the soul above their thrall—

All his fierceness and his terror,  
With his gentle, loving care—  
All his truth and all his error,  
With his courage and despair—

— These but mark from whence descended  
Man, the child of earth and light,  
In whose wondrous being blended,  
All the elements unite.

F. O. E.

##### WOMEN IN PUBLIC OFFICES.

The recent discussion upon the dismissal of three women to give place to three men in the U. S. Internal Revenue Office at Chicago, should arouse women to try to get a more intelligent understanding of their status in government offices than they have had heretofore. It ought to consolidate women in favor of Civil Service Reform, for so long as they labor under political disabilities, there lies the only hope of women for justice in public places.

At present women are employed as clerks of the lower grades only; in most of the government offices in Washington and elsewhere. The annual appropriation bills for the departments see to it most carefully that women know and "keep their places," viz., at the foot of the class; the regular form being solemnly re-iterated yearly, so many female clerks, at so much a year, making it impossible for a woman to receive above a certain salary, no matter what her services may be. Women do most of the hard, exacting, routine work in Washington, for small salaries, while the interesting, responsible and high-salaried work is invariably given to men. Uncle Sam gives the same salary for the same work to men and women only in a few cases, where it was never contemplated that a woman should hold the office, and so the salary was fixed for a man, nothing being said about "females." For a long time it has been perfectly clear to me that men of the common sort, and politicians of all sorts look "with a jaundiced eye" upon women in government offices. This is because the average American looks upon office as the fit and proper reward for political services. While everyone condemns the buying of offices with money, many frankly advocate their purchase in any other manner.

The proposition that public officers and their assistants should be chosen for one purpose alone, to transact the business of the public honestly and efficiently, is met, by most people, with distinct and outspoken disfavor.

If the idea of having the public business transacted in a business manner, by persons fitted for the work in hand, and without regard to their political opinions on services, gains ground, women will gain, will become the best public officers obtainable; but if the spoilsman hold their own, if office continues to be held the proper pay for political services, women must, in order to maintain their footing already gained, enter the political arena and perform those services which entitle them to consideration. One Chicago woman has received an appointment already, in payment for her speeches during the last Presidential campaign; the question whether she is fitted for her place has not been discussed, probably, very much more than if she were a man.

This is a straw which shows which way the wind is blowing. The appointment referred to is certainly based upon better grounds than those upon which many women have been given places, viz., the political services of their male relatives, but it does not answer to a high ideal. The personal fitness

of the candidate for his or her work should be the first consideration in every appointment to public office, and that is the main idea of Civil Service Reform.

ADA C. SWEET.

##### THE WARS WITHIN THE CHURCHES.

"Out with him." The same cry which rang through the court of Pontius Pilate, was heard in a Christian church in Chicago yesterday, and, suiting the action to the word, angry men forcibly ejected from the church a preacher of the gospel.—*Chicago Daily News*, 21st inst.

Without attempting to discuss the consistency of the historic parallel, the above extract is very suggestive because of the thought which runs between the lines. Two bishops within one denomination, each of whom claims to be the Vicar of Jesus Christ; two conferences fathered by these two bishops, each of whom poses as the true representative of its denomination, and the sanctified spirit of Christianity. Each bishop, supported by a certain body of church goers, is placed over a conference. Each conference sends a minister of the Gospel of Peace to a local church that souls may be saved by precept and by example. The clergyman who arrives first takes possession of the pulpit. Clergyman No. 2, upheld by his angry friends, forcibly protests, but is forcibly ejected from the House of God. "It is probable," continues the report, "that the affair will be carried into the courts."

Is the organized church of Jesus Christ far in advance of the spirit displayed by the church in the days of Pontius Pilate? This is the unanswered question which really stands out from between the lines of an everyday, undenominational newspaper.

Let me recall a few more cases in point. For several years a religious organization struggles along and finally reaches a point where it seems to prosper, spiritually and financially. The appointing power places a minister over the church who is distasteful to a certain number. At last there is what, in political parlance, is called a "split." The breach is not closed. There is a secession, each party insisting that it is the true church. Those who refuse to abide in the house which they have helped to build, proceed, at once, to buy a lot a short distance away, erect another structure and set up a rival organization. Two factions boil within another church. Those who are most in authority attempt to depose a choir leader. With scowling faces and set teeth, two-score boys (upheld by their parents, elders and teachers) march out of church and refuse to sing under anybody but their favorite.

I take no note of the wars of church against church and of sect against sect. Though they are as fierce and unrelenting as quarrels within a church, in our day, at least, they do not sink in disgrace to the depth of facial distortions and physical violence, a necessary feature, so the churchmen say, of saloon passions, labor agitations and ward politics. On the contrary have not these uncompromising warriors within the churches of Jesus Christ very much to learn from politics? The astute statesmen of the nation will tell them that the most acrimonious political quarrel of modern times—the Hayes-Tilden—was submitted to arbitration. For the sake of peace, that brother might not again be set against brother, as in the past days of blood, at least half a nation put passion behind, and, having done so, millions of men submitted to what they considered a final injustice. In the labor ranks arbitration—a patient and Christian discussion of disagreements—is daily gaining upon the violence of strikes, upon the policy of "my terms or war." "But we will not put up our swords to compromise with the Devil," say these religionists. No man—no Christian would compromise with evil or follow the steps of a bad leader. But, as a rule, the quarrels which are most bitter are those over some question of authority or church discipline, some personal preference or

dislike, some matter of polity, which in the business world and in affairs of state would be considered amenable to the laws of common sense, and the government of the New Testament.

Behind these bickerings, of course, lie the disagreements over religious tenets—and perhaps, after all, here is the animus of the whole matter. Is it to be wondered at that many utterly refuse to stand upon any but the broadest confessions of faith, when they cannot but believe that these are some of the fruits springing from an attempt to live upon particular dogmas of belief? Whatever the true cause of the wars within the churches, the unrelenting, the unchristian spirit displayed in the conflict is repelling thousands from the by-ways and hedges who might otherwise come in to strengthen the visible church of Jesus Christ.

H. G. CUTLER.

##### THE RELIGION OF JESUS.

His was a beautiful ideal, never to be completely realized, as he anticipated, by any earthly society; but let us not doubt that this rejected stone will yet take its place in the temple of the Religion of the Future—the true religion of Humanity—which shall be neither exclusively Christian nor Buddhist, nor Mohammedan nor Hindu, which shall be known by no sectarian designation. Into its fold shall be welcomed all sincere and earnest seekers for the truth, all who strive for its manifestation in a life of righteousness, all who believe in the language of one of its prophets, that "Truth is our only armor in all passages of life and death." Its blessed ministry shall lead them, and lead all the world at last to a perfect recognition of the BROTHERHOOD OF MAN; and to that trustful acceptance of the universe, which, independent even of theistic dogmas, stands, to all reverent and thoughtful minds, as the rational fulfillment of Jesus' doctrine of the FATHERHOOD OF GOD.

Dr. Lewis G. Janes.

"A FEW good books are better than a wilderness of modern novels. Our ordinary reading makes us familiar with Amelie Rives, and so we are liable to forget a Washington and Franklin, to know the passion of a doubtful kiss. As a matter of suggestion, we would like to see all our school teachers pay attention to our great days. The boys and girls in the higher forms might write essays about our leading men. Taste in reading is not an accidental affair, but one that is acquired and can be wisely directed. What the average American wants is more real history and less personal politics. We fuss and fume over the present small men and forget the really great dead men. At present the school boy reads about the Quays, Delamaters, Wallaces, Bill Mc Mullins, and Tammany Halls, and only hears of Franklin as a name, or associates him with a kite and a streak of lightning. Every school boy should read the life of Washington, Franklin and Lincoln, at least. Every school room should have the American Statesmen series. The need of the hour is intelligent citizenship, and one of the best means of acquiring the requisite knowledge is to study the past."—*Lancaster Examiner*.

"IT is no disgrace to Channing that, living in the earlier portion of the century, he did not see truth precisely as do many who live in the latter portion of it; it is no disgrace to a communion that so especially treasures his memory, if appreciating him for so many things, it refuses to make him the standard-bearer of its present advance. I allude to this particularly, because there is a spirit of marked unfairness among those unfriendly to liberal thought, in deliberately upholding the opinions of those who at an earlier time were the honored exponents of liberal opinion, and impliedly binding their successors to support their every deliverance under the penalty of being regarded as apostate from essential truth."

C. P. MASSEY.



## Church Door Pulpit.

### MODERN RELIGIOUS THOUGHT AND AGNOSTICISM.

Delivered by F. W. N. Hugenoltz, at Grand Rapids, Mich.

More than ever before the current of the spirit of the times urges us to direct our attention,—more than to the orthodox antiquated world—to those who, with us, wish to be called liberals; but who refuse the name of believers, and who give the impression of more or less conscious dislike of religion in general.

Before proceeding it must be understood that we cannot treat the subject at length as space is limited. We shall first try to draw a few main lines, and then choose one of the most important movements for revision, describe it and point out what, from our standpoint, has to be condemned in it. If it is true, as we think, that our movement occupies a purely spiritual standpoint, because our religious conviction acknowledges and desires no other basis than the experience of God's life and work in us, it is clear that all those are our opponents, who deny these inner, spiritual witnesses, who think, at least, that to acknowledge them as true and valuable, they need something more real, more tangible—that is more material. The great power which opposes us, and to which all our opponents may be said to belong, is *materialism*. I do not mean the philosophical system of that name. This system has no longer any earnest adherents in our day. Could a more apparent inconsistency be thought of than the doctrine that the sublimest truth consists in the denial of all spiritual matters, and consequently of anything that could be called truth. Such a philosophy does away with itself. Neither do I refer to practical materialism, that is, to that condition of the human heart, which clings to the sensual and material, as to the highest good. This is not the fault of the reason principally, but a lack of moral development, against which even the soundest thinker must fight and be on his guard. I call materialism that infirmity of faith, which does not trust the inner spiritual experiences, unless confirmed by external proofs which are audible, visible or tangible. Orthodoxy is guilty of this materialism, in so far as it cannot spare the letter of the bible in order to believe that God has spoken and still speaks, and does not acknowledge spiritual sublimity, unless confirmed by miracles. Modern spiritualism is guilty of this materialism, because it has no other basis for its faith in immortality than the supposed visible and audible revelations from the spirit world. But atheism, more than any, is the spiritual offspring of this materialism; the denial of the existence of God, or as it is nowadays better called agnosticism, that is the denial of the possibility of knowing anything concerning God. The followers of all these forms of thought refuse with us supernatural revelation, which is the basis of orthodoxy; they attach, as we do, very little value to the so-called, externally-noticeable phenomena from the spirit world of the spiritualists. But as they nowhere find any proofs, sufficiently satisfying the demands of their common sense, and of five senses, yet consider such the only possible proofs—they acquiesce in, yea boast of their ignorance, and regard all who are convinced that their mental experiences afford them certainty concerning the invisible things as deceived deceivers sometimes, respecting what they acknowledge to be honest convictions, sometimes pitying a little such unreasonable fanaticisms, sometimes mocking bitterly and despising proudly.

Now, these agnostics we will consider a little closer, endeavoring to define our relation to them more accurately. For among them are represented many very different shades of opinion and personalities, with which we cannot but sympathize, though we do not agree; while there are others whom we can scarcely regard otherwise than as hos-

tile to what we consider to be sacred; and still others, who, according to my opinion, have been heard but too much and too long. Among the former I class for instance, William Salter, the leader of the Society for Ethical Culture at Chicago, Ill., who, though he dare not call himself a religious preacher, gives us the impression of a religious man in every sentence spoken or written. If he *does* oppose religion he does it as did Isaiah once; (Isaiah 1:10-18) or as Schiller, who said "that he could not confess any religion," and when asked why not, replied, "Being religious." It is because he considers religion without virtue so abominable, so hypocritical, so detrimental, that in opposition to it he preaches virtue without religion with full confidence. But he could not do this with so much earnestness and fervor if this virtue were not sacred to him, if he did not revere the godhead itself in the power of holiness. What is it that distinguishes him from us? Misunderstanding, principally. As for him, he has known religion mostly in a garment of unreasonableness and immorality, has consequently learned to despise it, and has welcomed pure morality as the gospel which was to deliver mankind from this religion. As for us, we have from childhood learned to love religion as a veritable inspiration to all that is pure and good, and hence we can hardly imagine how anyone can despise religion. But if, in the name of this morality, we hear him enjoin not only precisely the same actions, but also the same disposition of heart and will, which we desire as the most beautiful result of our religious preaching, we feel that whatever misunderstanding may separate us, we can never regard and oppose each other as enemies. But we receive an entirely different impression from those who oppose religion as a stupid, silly fancy, without having, as it seems, any other or higher purpose than mere opposition. These offend us by making religion in general responsible for that form of religious faith which they oppose exclusively; and by pretending not to know that there is another conception of religion, which does not suffer in the least from any of their attacks. Among such we think of Ingersoll and Watts in the United States, of Downes Dekker in Holland, the latter of whom under the name of Multatuli was for a long time applauded and followed by many youths as a new prophet. If I here insert the translation of the "Prayer of the Agnostic" as a sample of his preaching, I certainly do him no injustice; as the masterly form, the boldness of expression, the passion of despair, which are expressed in it, cannot but captivate the imagination, until we quietly consider the real content of the poem, and consequently being sobered, put it aside, reserving our admiration for the artistic form.

#### The Prayer of the Agnostic.

"I know not whether man's creation had an aim or was but accidental; nor whether a God or Gods make merry with our griefs, and sneer at our imperfection. If that were true, it would be a horror! Who is to blame that weak, sick stupid ones, are stupid, sick and weak? If we are made with purposed destination, but, being incomplete, reach not the goal, the blame for all these faults will not strike us, the made, it strikes the Maker! Call him Zeus, or Jupiter, Jehovah, Baal . . . (it is all the same), if he exists, he must be good and pardon us, if we do not comprehend him. He had power to manifest himself, but did not do it. Otherwise he would have done it so that no one could deny, so that everyone would say: 'I know, feel, understand whatever others now pretend to know of God! It is of no use to me. I do not know him! Why what was revealed to others did He hide from me? Or does the father love one child more than the other?'"

So long as this God is unknown to one man, it is only slander to believe in

God. The child that calls in vain his father, does no wrong, the father who lets his child call in vain is cruel. It is better to believe, there is no father at all, than that he should exist, but to be deaf to his child! A better time may come! May be then we shall know that he exists, that He was watching us, and that with reason He was silent. . . . Then, well then, there is time enough to praise, to thank . . . but not before, not now! It would weary Him to see that we adored Him without knowing why; and he is foolish who tries to clear the ignorance to-day prevailing, with unknown-to-morrow's light. Why should we serve Him? Wished He to be served, he should reveal to us in what way. The idea is absurd—that He expects of man adoring, worship, praise and should not indicate how He desires it. If we do not fulfill His will, it is His fault. His fault; it never can be ours. Meanwhile, until we better know, I see not, why God is needed, to distinguish a virtue from crime. Reversedly! Whoever does good to be rewarded by this motive, self, reduces good to evil, to a trade. If he lets evil alone, not for his love of good, but fearing the anger of this God, his only name is—coward! I do not know Thee, God! I called, I sought, implored Thy answer—Thou keptst silent! I desired to do Thy will, not with a selfish purpose, but as any child does what its father wills—for love. But all in vain—no answer came. I, panting, wait the hour, which will reveal me that Thou art. Then I will ask: 'My Father, why, why could Thy child not know before that it possessed a Father, that it did not stand alone in his hard battle for humanity and for the right? Or wert Thou so assured that I would do Thy will, not even knowing it? That I, though unaware of Thy existence, still would serve Thee as Thou wilt be served? Could this be true? O Father, if Thou art, give answer; drive thy child not to despair! O Father, stay not mute, if from His bloody cross the *lama sabach-thani* cries!' Thus the agnostic grieves, and shrinks for pain at his self-chosen cross, and groans. I thirst. The wise—who knows God well—mocks at the fool and gives him gall, and cries: 'Hear, Hear, He calls his father!' and mutters: 'Thanks, O Lord, that I not am as he,' and sings a psalm: 'Blessed is the man that sitteth not, with the ungodly, nor walks in the way of the sinners.' The wise man steals to his safe and counts his usury. The father still stays silent. God, there is no God!"

What do we learn from this poem? That the agnostic is just as orthodox as the least educated in his conception of revelation! God is not good, says he, for otherwise he would reveal himself, so that everybody could understand Him; that is he would make himself externally audible and visible. Evidently he knows no other revelation, or at least, does not trust an other. "Beyond sentiment," he writes in a note, "believers do not get. They take their recruit for a soldier. The belief in God has no firmer basis than the belief in ghosts. When belief is speaking, logic and science are silent. Therefore let us silence the faith, at least when we want to know the truth." Here he betrays clearly that he admits no other knowledge than that which is based upon material observation, that all inner experience of the spiritually developed man is scornfully rejected by him as sentiment and fancy, as if it had no firmer basis than the belief in ghosts; that is to say, he speaks here as the materialist, who considers nothing real and actual if it cannot be seen with the bodily eye and touched with the hands.

Hereby only can we explain the representation (to us a real blasphemy) of God's eternal and intentional silence. If God is a spirit—and in our souls there is no longer place for a more materialized conception of God's being—if God is a spirit, He can but speak to us in a spiritual way, being not externally, only internally audible. But if we conceive of God's speaking, to us in

this way, who has ever called to him from the depths of heart, and has waited in vain for an answer? This calling itself, the longing for communion with God, created within us, is a speaking, a revelation of God, a becoming conscious of the God-child within us. And the prompting of conscience is another, to most people more comprehensible speaking of God. No, we do not need a belief in God, thereby to distinguish between good and evil; but that we do make this distinction, that we always must make it, willing or unwilling,—this very fact makes the speaking of conscience a speaking of God. We adore and trust it as the will of God, because the "Thou must" is to all of us supreme, and in the long run irresistible, because in unconditional submission to it is our only veritable peace, joy and liberty.

Truly, this agnostic too knows enough. He knows that God, if he exists, must be good. He knows that good is supreme and worthy of all our love. He can therefore understand that this faith in the supreme power of good and the faith in God are but two circumlocutions of entirely the same inner experience, and that therefore the words, which Pascal, after an attack of doubt, heard in his inner heart, concerns him also: "Thou wouldst not seek Me, if thou hadst not found Me." If we seek the power of duty as the highest, unconditionally, this power is to us God; and, though we have no other conception than that God is the Holy Power which prompts us for the good. By it the deepest essence of all religious faith is indicated. If we are asked what we gain thereby, whether we know now anything more than this agnostic, I answer, that I concede he correctly understands that—that this is neither a satisfactory conception of God, a solution of life's enigmas, or revelation of future's hidden fate. Certainly agnosticism has a sacred right of existence, and a sublime task as opposed to many of the old company of priests, who speak about God and truth as familiarly as of their neighbor's household, and shake their pious heads with ridiculous impertinence at any and every doubt. It reminds us how little we know as yet, how much of modesty we need in all we speak or think concerning the invisible things.

But this may not keep us from gratefully welcoming every beam of light, which breaks through the clouds, and from giving ourselves an account of what is and by that light revealed in and around us. As soon as we have acknowledged the supreme power of holiness, this is discovered to us as an aim for the individual man and for humanity; this becomes to us the way toward rest for the intellect and the heart. If the power, which impels me towards the good, is to me the highest, that is God's power; I will not only try to respect and obey it in all things and always, but I also dare to trust it. For in that case it is not only the highest power for me, but for all men, to which sometime, all will bow. If it is *this power*, which, if I love it, will cause all things to work together for good, all those things cannot exist without it, the entire universe must be so constituted that all things do work together for our good. This conviction—though as for the rest I understand little or nothing of the relation between God and the world—this conviction gives me a feeling of infinite rest. Now it is not so difficult for me to acquiesce in the unavoidable, now I can wait for God's time, now do, with all my power all that which my hand findeth to do, without being anxious about to-morrow. Now there is and remains a height to me, to which I can flee from this mundane world, now I have more than myself only, with my frequently-wavering sense of duty; now I have a higher, holier, mightier one than myself to whom I bow, upon whom I lean, a divine father-heart, to whom I can disclose my troubles, where I can regain my courage and energy.

The agnostic cannot pray, even



though he compose the "Prayer of the Agnostic." Others ask in plain words: "what good can prayer do? We know: miracles do not happen, nature goes its inexorable way. The only thing we can obtain is that which with an earnest will lies within our own reach. Well, then it is not praying, but laboring which will profit us; laboring a great deal better than praying!" Certainly, but all this does not concern us. In the first place, it is a matter of course, that speaking of prayer we do not think of this or that special form; that we ask from Him, who is a spirit, nothing but spiritual communion, a living and working with God in our hearts. And this praying with us consequently means nothing else than strengthening and sanctifying our will. It is not compelling God to work miracles for us. It is to view all things, life and the world in God's light. It is to lift ourselves up to that height, where we feel again that our ideals are not fancies, but rousing voices to a higher life, rousing voices from a high, a real power, which by resuscitating in us so much that is great and sublime, gives us for all this a guarantee. Upon this height we learn to be ashamed of every unholy and base desire; while we feel that no holy effort can ever be in vain, and that, as often as our courage threatens to leave us, the eternally Faithful one takes us by the hand, and whispers to us, "Fear not, I am with thee."

I hope that I have succeeded in defining our standpoint in regard to agnosticism, and in explaining why we maintain religious faith as the fruit and demand of our own spiritual and ethical life. In so far as these agnostics lack earnestness, our endeavors to win them for appreciation and acceptance of our standpoint will remain fruitless. But where this is not the case, we do not abandon the hope that they, who withdraw from all believers and hence from us, as from unreasonable fanatics, will gradually learn that we bind our freedom of thought as little as they; and at the same time acknowledge that in the moral task, which they also acknowledge, all can be regained in a perfectly reasonable way, which has been at all times the strength, the consolation and the assurance of the faith in God.

### Correspondence.

DEAR UNITY:—The churches that form our Western Conference, are knit so firmly together in love and fellowship, I feel assured you will give place to a brief account of a few months' work of the Post-office Mission, Church of the Unity, St. Louis. In answer to advertisements, inserted in two of our weekly journals (continued six weeks), we have received 78 requests for literature, from the Dakotas to Mississippi, the largest portion of the Indian Territory. All, save a few of these applications were well written and expressed. Assuming they were as yet unacquainted with our beautiful faith, we forwarded to them the fundamental doctrines of our church, "A Brief Statement," "Unitarian Belief," "Orthodox Views of the Atonement," and others of like character; with sermons best adapted to enforce these views, with copies of UNITY and the Register. Accompanying these, were letters explaining the object of this mission. This literature has been sent for three months. Then a letter of inquiry concerning results was written. We will allow these "unchurched parishoners" to speak for themselves. A lady from Little Rock, writes, "I am not a Unitarian,—have been a Presbyterian, but am one no longer; would like to be acquainted with the belief of your denomination. I know it denies the Trinity, and that is the extent of my knowledge." Later date, she says: "I have read everything you have sent me, and I am surprised to find a church so well adapted to the progressive thought of this century, and which seems marked by a high and holy purpose. I think

it the best growth in the Evolution of Thought that exists in the religious world.

A gentleman from Indian Territory writes: "Having been born and reared in a strictly orthodox community by Baptist parents, my early religious instructions were in accordance with their creed, which I tried in vain to believe. Arriving at years of maturity, and looking upon life from the stand-point of reason and science, I was forced to renounce the creed of my fathers, unable to believe the horrible doctrines there taught. I never heard a Unitarian sermon, and never read any Unitarian literature until I received the mail matter so kindly sent. I find it the most rational and beautiful conception of the Bible, God, Heaven, Hell, Human Nature and Christ, held by any denomination of which I have any knowledge:

And yet another: "I read my literature carefully, frequently re-read and then pass it over to others. Have read with keenest delight sermons of Rev. M. J. Savage, and always found in the UNITY something of real interest to me;" and from another: "I am extremely pleased with the views, opinions and doctrines held forth by Unitarians. Especially do I admire "Orthodox Views of the Atonement" and "Rebirth of Jesus." From time to time I have had the opportunity to read a few sermons by Mr. Savage; did not know he was of the Unitarian faith. I was brought up in the Roman Catholic church, in Austria, Europe, as far back as I can remember my spirit rebelled and refused to submit to the priest. Coming to this country I abandoned the church of Rome, neither could I associate with the various Protestant sects, and force myself to believe in "one God and three Gods." . . . I was on the brink of infidelity and atheism, but after reading the sermons of Savage, Clarke, Learned, Dewey and others, I can without hesitation, subscribe to the Unitarian faith."

A young man of 20, struggling to gain an education and "make something of himself," battling at long odds, against a sea of troubles—the girl he had hoped to have made his wife dying, a sunstroke injuring his eyes, sick, disheartened,—he returned to the farm to help the father, between times to read Huxley, Darwin, Emerson and Longfellow. Disgusted with Orthodoxy, he turned to Spiritualism. "Logical deductions, born of my reading, caused me to relinquish that. My mother was taken sick. I turned 'maid of all work,' taking care of my mother and the house, my soul drifting with the winds, grasping for something I knew not what. Then came this literature. UNITY was like the water of life to me; one day over-worked and discouraged, I read 'Blessed be Drudgery.' I read it with work undone, dishes standing from breakfast, then I prayed as all should pray, with busy hands and cheerful heart, and at night no home could have been brighter, or neater than ours. My mother and I read these papers and tracts, then give them to others. I have debated them in our Lyceum meetings." \* \* \*

These are extracts taken from a few letters, at random, there being "an embarrassment of riches" to select from. Our church has five ladies, whose pleasure it is to send out these "glad tidings." They are faithful to the work and I learn there is an effort to have a Post-office Mission conference, in connection with the May meetings. It is an admirable thought.

MRS. J. H. BARNARD,  
Sec. P. O. Mission Church of the Unity. St. Louis.

LET us remember that after all, the one great Force of the spiritual world,—its correlated Gravitation, Light, Electricity, Magnetism and Vital Force, all in one,—is pure Divine LOVE.—*Frances Power Cobbe.*

BE what thou singly art, and personate only thyself. Swim smoothly in the stream of thy nature, and live but one man.—*Sir Thomas Browne.*

### The Study Table.

*Practical Hints for the Teachers of Public Schools.* By George Howland. New York: D. Appleton & Co.

The above is one of the International Education Series, which has gained such general commendation from the readers of instructive books and won deserved praise for the publishers. Prof. Howland's position as superintendent of the public schools of Chicago entitles him to a careful hearing on educational topics. He is known to be an advocate of advanced, but not extreme, ideas on the subject of public instruction, a firm believer in the principle that education is a process of educating knowledge and mental activity from the pupil rather than one of textbook memorizing and stuffing; yet he moves slowly and cautiously, some would say too slowly, in the work of practical reform, being nothing of an agitator or iconoclast, only a man of wide and keen intelligence invested with a responsible position, which he fills with great credit and dignity.

Prof. Howland's book is made up of nine essays, originally delivered before the teachers of Chicago, for which the author makes no stronger claim than that he believes them to be based on "correct psychologic principles," and hopes they may serve in their measure to "rid our schools of the old, dull, dead routine." Farther on he says "the one great thing needed in our schools, public or private, is that spirit of humanity and culture, which shall make their life healthful, happy and progressive; the wellspring of an upright, true, cultured manhood, and a willing, working, watchful and faithful citizenship." This is excellent to begin with, no better sign of healthy growth can be found in any department of work than the spirit of self-examination and self-criticism; and it may be said in this connection, that the increasing desire manifested by those connected with our public schools to improve the standards of work therein is a most hopeful sign. The work of progress is never so effective and thorough as when impelled from within. Mr. Howland has many sufficiently radical things to say about the outworn methods of study still in use in our schools. The chapter on "The Place of Memory in School Instruction" is especially interesting. Prof. Howland does not decry mere memoriter work in the vigorous manner of some of the reformers. On the contrary he assigns the development of memory a high and important place, especially in the training of the very young; but this feature of school life should always be left subservient to other needs. Memory, even the most finely-trained, exists but as means to an end, and the simple true end of all education is not mental acquirement but mental power. Our space will not permit us to notice this book at farther length, as we should like to do, calling especial attention to the chapters on The Character of the Teacher, How the School Develops Character, Moral Training in City Schools, all subjects pregnant with interest and an enlightened conception of the general subject, and which in themselves will induce many teachers and parents to procure a copy and read for themselves.

*Russia—Its People and Its Literature.* By Emilio Pardo Bozan. Translated from the Spanish by Fanny Hale Gardiner. Price \$1.00. Chicago: A. C. McClurg & Co.

Interest in this book is greatly heightened by the translator's preface, giving a sketch of the life and character of Senora de Bozan. She was a Spanish woman, whose father was obliged, for political reasons, to leave his country, taking his young daughter with him on his wanderings from one State of Continental Europe to another, thus accustoming her, from early life, to the society of men of distinction, and cultivating a cosmopolitan breadth of mind. Under the influence of the new literary movement in her own land, led by writers like Valera, Galdos and Alascon, she began to feel the desire to write her-

self, and one or two works of fiction were her first attempts. The boldest innovation which she committed was her appearance in 1885 as a public speaker before her own countrymen, wholly unaccustomed to the sight of a woman on a public rostrum. Senor Castelar advised and encouraged this undertaking, which proved entirely successful. To her work on Russia the author does not pretend to bring any first-hand knowledge, lacking, as she admits, the almost indispensable qualification of a knowledge of the language, and forming most of her opinions from books. Her interest in Russia was first aroused by Dostoevsky's "Crime and Punishment." The subjects treated in the work are the usual ones: Russian Nihilism and its Literature; the Russian Novel; Russian Realism. The book is entertaining, and will add to the reader's general sum of information on an important and deeply interesting subject.

*In and Around Berlin.* By Minerva Brace Norton. Chicago: A. C. McClurg & Co. Price \$1.00.

This little volume contains a pleasant account, in thirteen chapters, of a journey to Berlin. It is written in a bright and sympathetic vein, and evinces the intelligent and thoughtful observer on every page. The chapters on "Family and Social Life," and that giving an account of a day's session at the German Reichstag are especially interesting. The writer's visit to the Prussian capital was timed to permit participation in the celebration of Emperor William's ninetieth birthday, and the sketch given of this event shows how closely the freedom-loving Germans held their venerable ruler in their hearts.

*Corporal Punishment.* By Richard C. Humphreys. Pamphlet. Boston: George H. Ellis.

We had occasion some time ago to refer to the discussion on Capital Punishment arising from the divided report of the Committee on Rules and Regulations of the Boston School Board. The reply to the majority report made by Mr. Humphreys has now been printed for general circulation, and affords interesting and valuable reading on an important subject, on which the city of our Puritan ancestors seems strangely behind.

"The Public School and the Catholics" is a forcible pamphlet prepared by Rev. Joseph H. Crooker, of Madison, Wis. The value of the Public School, and its mission in preparing children for citizenship, is clearly shown, as well as the attitude of the Catholics toward it. The writer valiantly defends the American idea—that of a government organized on the humanity of man to guard common rights and to promote a universal manhood, and recognizes that the Public School is essential to the perpetuity of that idea. The State does not say, "Patronize this or that school," but "Give your child a preparation for American citizenship;" while the Catholic hierarchy says, "Send your child to a parochial school, or suffer the penalty of excommunication." Thus, while the Catholic church is assuming to advocate parental rights, it is merely insisting that the parent shall follow the dictates of the priest. It is very appropriately suggested that Romish zeal for education might be better exerted in such countries as Spain, where it is less general than here, and the church has unlimited power. Quotations from Catholic authorities show that the destruction of the Public Schools is aimed at, though certain eminent ecclesiastics protest to the contrary. Brief as is the pamphlet, it throws much light upon the subject and should be read by those protestants who lament that the youth of the land must be deprived of a religious education, because it is not furnished in the Public Schools.

Devotion to our Ideal is worship; the higher the Ideal, the nobler the worship.  
F. W. Newman.

WHEN a man speaks the truth, you may count pretty surely that he possesses most other virtues.—*Froude.*



## Notes from the Field.

**Chicago.**—The Western Headquarters presented a scene of pleasant excitement on Monday with delegates coming in, bringing an atmosphere of hope and good fellowship ship with them, while the preliminary work of the various committees heralded the spirit of mutual help and usefulness, which is the largest element in the practical religion which Unitarianism stands for.

—The evening of April 30th was a memorable one in All Souls Church. It was the occasion of the first annual reunion of the confirmation classes, about fifty members being present. For the last five years Mr. Jones has met as many of the children of the parish as cared to give an hour or two of their Saturday mornings, from October until Easter, to learn about the different religions, the origin of man, and the growing thought of God from the earliest to the present time, with special reference to Unitarianism and All Souls Church. Under his guidance these young people have dwelt on high themes, and will not be found wanting when asked to give a reason for the faith that is in them. On this occasion tables had been placed in the auditorium of the church, beautifully decorated with ferns and flowers, and bountifully spread with good things. After ample justice had been done to the supper, the business of the evening commenced. Harry L. Bangs acted as toastmaster, and after each class had responded by one of its members, short papers were read on "Our Four Great Masters," "Why We Float the Flag," the "History of All Souls Church," and "All Souls Church in 1920," interspersed with songs and recitations. Mrs. Leonard said a few words on the "Educational Work of a Church," and Mrs. Jones spoke briefly on "Church Home Making." The scene itself was a most eloquent illustration of her remarks. In response to the toast, "Our Pastor," Mr. Jones said a few tender, thoughtful words to the children, full of affection and encouragement; he wanted them to strive for the high and great things of life, and he told them of the struggles and rewards that ever awaited the climbers. One of the pleasant episodes of the evening was the unrolling of a large map of the world executed in water colors, showing the present territory occupied by the great religious systems of the world. The plan was developed and the information studied out jointly in the class. But the work was all executed in water colors by the hand of Miss Bessie Gore, a little girl of eleven in the class of '90. To this work she has given her spare moments throughout the season. The map is to be mounted on rollers and backed with cloth so as to constitute a convenient tool in the future studies of the various classes of the church. The children were anxious to mark the evening in a special manner by giving Mr. Jones a present that he might keep in remembrance of it, but being unable to find anything quite nice enough or good enough or able to express all they wanted it to say, they decided to bring this difficulty to him, as they are in the habit of bringing other thought problems for solution Saturday mornings. So Master Eddie Frear, on behalf of all the classes, presented him with \$20 to be multiplied many times by their love and affection. Before separating an organization was formed for future work, and a president, two vice-presidents, secretary and treasurer were elected.

**Boston.**—The ninth season of classical music rendered by the Boston Symphony Orchestra has just closed. The crowded attendance at the concerts and the previous afternoon rehearsals has assured a good musical training to many families. "Preaching" will be the topic of discussion at the next meeting of the "Monday Club." The present and past ministers at large of the city held, last week, a delightful reunion at the New South Church, on the invitation of the ladies connected with the various chapels of the "Benevolent Fraternity of Churches." From Sunday, July 27, till Sunday, August 3, the thirteenth annual Unitarian Grove Meeting will be held in Weirs, N. H. The Unitarian Clubs are closing their series of winter banquets. In Watertown (suburb) much good, practical talk, and very much practical work, has been done during the past year of the Club, showing the wisdom of their management. The Boston Channing Club held a delightful annual meeting and "ladies night." A part of its work has been to investigate the current literature read by the average boy, and to consider the present need of a lodging house for the older working boys in our city. The essay of the evening was upon "The Influence of Women upon the Professions." Ample preparations are already made in every direction for the recurrence of "Anniversary Week." Several new, popular tracts are now ready at the American Unitarian Association rooms which may be had for the asking. Every church vestibule should hold a good assortment of this free Christian literature to compete with the minister in home influences.

**Rochester, N. Y.**—We are in receipt of the May calendar from the Unitarian Church of Rochester. Topics for the month, subject to change, are as follows: May 4. The Higher Unitarianism. May 11. Rev. Dr. Landsberg preaches. May 18. "Paradise is at the Feet of Mothers." May 25. "That Passeth Understanding." Topics for the Sunday-school lessons are also given, and the various week-day meetings of the month. We learn that the Boys' Evening Home is still successful, so

far as full membership makes success, though the pleasant evenings out-doors lessens somewhat the average in-doors. With sixty or seventy present each evening we shall probably want to keep the Home open at least half way through May. "The Emerson Class has finished its volume of Essays: Twelve Starry Monday Nights. The attendance has averaged forty-seven, and many friends, not connected with our church, have been one with us in this Emerson fellowship." The last page of the dainty monthly is "A Prayer" from A. A. O. in UNITY.

**Decorah, Iowa.**—In articles second and third of the Constitution of Unity Church, Decorah, the "Bond of Union" is stated to be "Our Faith in the Fatherhood of God and the Brotherhood of Man," and the object is "to teach and practice religion as the law of love and duty for all mankind." In a supplementary note to the constitution the aim of the society is further stated in the following words: "We would do our part to liberate persons from the theological tyranny of creeds and sectarian exclusiveness, and unite them in the fellowship of charity. We aim at the acquisition of enlarged views of man in reference to his duty and his destiny; at truthful conceptions of the moral government of the world; and to keep pace with the march of intelligence and the advancement of truth in the minds of the wisest and best. We would lead all to see the supreme importance of character and a true life in the things pertaining to religion—finding our religious fellowship and Christian union in a common purpose to bless mankind. We appeal to all living minds and generous hearts to strike hands with us in the cause of truth and righteousness and love."

**Jamestown, N. Dak.**—Rev. Helen G. Putnam writes: "I held two services in Valley City, April 13, and am to hold two more on the 27th, and expect to go there two Sundays per month until further notice." The heart of this devoted missionary has recently been made glad by a substantial token of confidence and interest in her work from friends in the East as the result of an entertainment given in Channing church parlors, Newton, Mass. The lady sending it—a stranger to Miss P.—writes: "Having heard of your good work in the cause of Unitarianism and knowing that money is always acceptable and necessary for its success, I take great pleasure in sending you the inclosed draft."

**San Francisco, Cal.**—The laymen of the Unitarian churches in San Francisco, Oakland and Alameda recently met visiting and resident Universalist and Unitarian clergymen at dinner at the Lick House. The object of the meeting was as stated in the circular: "To take steps to form a layman's organization, which, meeting more or less informally at some central place, shall promote good fellowship among its members, and discuss topics of general interest to the community, the plan of organization to be similar to those so successfully established in other cities."

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"You must go to Bermuda. If you do not I will not be responsible for the consequences." "But, doctor, I can afford neither the time nor the money." "Well, if that is impossible, try

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"My system was all run down; my skin rough and of yellowish hue. I tried various remedies, and while some of them gave me temporary relief, none of them did any permanent good. At last I began to take Ayer's Sarsaparilla, continuing it exclusively for a considerable time, and am pleased to say that it completely

## Cured Me.

I presume my liver was very much out of order, and the blood impure in consequence. I feel that I cannot too highly recommend Ayer's Sarsaparilla to any one afflicted as I was."—Mrs. N. A. Smith, Glover, Vt.

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 —J. R. Lowell.

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 Put your shoulder to the wheel.  
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 Look not on it as an ill.  
 If it be an honest task,  
 Do it with an honest will.  
 In the workshop, on the farm,  
 At the desk, where'er you be.  
 From your future efforts, boys,  
 Comes a nation's destiny.

—Selected.

### A YOUNG TENANT.

"Oh, yes, I have all kinds of tenants," said a kind-faced old gentleman; "but the one that I like the best is a child not more than ten years of age. A few years ago I got a chance to buy a piece of land over on the west side, and did so. I noticed that there was an old coop of a house on it, but I paid no attention to it. After a while a man came to me and wanted to know if I would rent it to him.

"What do you want it for?" says I.  
 "To live in," he replied.  
 "Well," I said, "you can have it. Pay me what you think it is worth to you."

"The first month he brought two dollars; and the second month a little boy, who said he was the man's son, came with three dollars. After that I saw the man once in a while; but in the course of time the boy paid the rent regularly, sometimes two dollars and sometimes three. One day I asked the boy what had become of his father.

"He's dead, sir," was the reply.  
 "Is that so?" said I. "How long since?"

"More'n a year," he answered.  
 "I took his money; but I made up my mind that I would go over and investigate, and the next day I drove over there. The old shed looked quite decent. I knocked at the door, and a little girl let me in. I asked for her mother. She said she didn't have any.

"Where is she?" said I.  
 "We don't know, sir. She went away after my father died, and we've never seen her since."

"Just then a little girl about three years old came in, and I learned that these three children had been keeping house together for a year and a half, the boy supporting his two little sisters by blacking boots and selling newspapers, and the elder girl managing the house and taking care of the baby. Well, I just had my daughter call on them, and we keep an eye on them now. I thought I wouldn't disturb them while they are getting along. The next time the boy came with the rent I talked with him a little, and then I said:

"My boy, you're a brick. You keep on as you have begun, and you will never be sorry. Keep your little sisters together, and never leave them. Now look at this."

"I showed him a ledger in which I had entered up all the money he had paid me for rent, and told him it was all his with interest. 'You keep right on,' says I, 'and I'll be your banker; and when this amounts to a little more,

I'll see that you get a house somewhere of your own.' That's the kind of a tenant to have."—*Chicago Herald.*

### THE CROW AND THE DRAKE.

A duck with a brood of ducklings was walking along the edge of Hankin's Pond, near here, a few days ago, when one of a flock of crows that were hanging about the spot lit on the ground near the ducks and pecked and strutted to and fro, in her indifferent sort of way, as though not noticing the presence of the ducks, but all the time drawing closer and closer to them. Finally the crow made a sudden movement, captured a duckling, and flew away with it, greeted by a loud chorus of congratulatory caws from its companions, who had been perched in a tree not far away, as quiet as mice. There was a great commotion in the duck family over the loss of one of its members, and the old duck's drake, which had been swimming in the pond near by, hurried to her and quacked his condolence.

After a few minutes another crow, probably envious of the success of its fellow in securing so delicious a meal so neatly, dropped down on the ground and began a system of similar maneuvers. The cawing of the crows ceased instantly, and the eyes of the flock evidently fixed on their scheming companion, watching the result of his wiles. A farmer who had been an eye witness of the first performance now thought it strange and stupid on the part of the old ducks, after their experience, that they did not take their little ones in the water. But he did not interfere, being curious to see what success the second crow would have. He soon discovered that the ducks had longer heads than he gave them credit for. The crow pecked and sided along until it was quite near the ducks, when it darted forward to seize a duckling; but the drake had his eye on the marauder, and before the crow had the duckling, the duck had the crow. It seized the black robber by one leg, and, in spite of the latter's yells and flutterings, plunged into the pond with it. The drake swam a few feet, and then dived with his prisoner.

The capture of the crow filled the flock of crows with alarm, and they rose in a body and circled about with deafening cries. The sudden disappearance of their comrade beneath the water aroused all their suspicious nature, and they flew rapidly away. The drake remained below for an extraordinary long time, and when it came to the surface the crow was not with it. It appeared soon afterward. It was as dead as a stone, the revenging drake having drowned it. The drake swam back to its mate and family, and a loud quacking of congratulations followed, after which the whole family launched themselves in the water for a triumphal swim.—*New York Sun.*

## The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice. Any book in print will be mailed on receipt of price, by the publishers of UNITY.

**A Foreign Match.** By Madame Bigot, (Mary Healy). Price \$1.00. 16mo., pp. 246. Chicago: A. C. McClurg & Co.

**Raphael.** From the French of Alphonse de Lamartine. Price \$1.00. 16mo., pp. 248. Chicago: A. C. McClurg & Co.

**History of Mexico.** By Arthur Howard Noll. Price \$1.00. 16mo., pp. 288. Chicago: A. C. McClurg & Co.

**Robert Browning: Personalities.** By Edmund Gosse. Price 75 cents. 16mo., pp. 96. Chicago: A. C. McClurg & Co.

**Lake Champlain and its Shores.** By W. H. Murray. Boston: DeWolfe, Fiske & Co. Chicago: A. C. McClurg & Co. Cloth, 12mo., pp. 261. \$1.00.

**The Master of the Magicians.** By Elizabeth Stuart Phelps and Herbert D. Ward. Cloth, 12mo., pp. 324. Boston: Houghton, Mifflin & Co.

**Tales of New England.** By Sarah Orne Jewett. Cloth, 16mo., pp. 276. Boston: Houghton, Mifflin & Co.



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**The World-Energy and Its Self-Conservation.** By William M. Bryant. Cloth, 12mo., pp. 304. Price \$1.50. Chicago: S. C. Griggs & Co.

**In and Around Berlin.** By Minerva Brael Norton. Cloth, 12mo., pp. 268. Price \$1.00. Chicago: A. C. McClurg & Co.

**Amateur Photographer's Handbook.** By Arthur Hopt. Price \$1.00. Cloth, 12mo., pp. 147. Paper, 75 cents. Chicago: The John Wilkinson Co.

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